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RELIGIOUS.

A PLAN

FOR THE

THEOLOGICAL SEMINARY OF THE SYNOD OF KENTUCKY.

[Adopted by Synod at its late meeting.]

SEC. I. *The design of the Seminary.*

1. It is the design of Synod to provide for the church an adequate supply of able and faithful ministers; workmen that need not be ashamed, being qualified "rightly to divide the word of truth." Men who shall be able to defend her faith against infidels, and her doctrines against heretics.

2. It is to unite in those who sustain the ministerial office, religion and literature, that piety of the heart which is the fruit only of the renewing grace of God, with sound learning.

3. It is to furnish our congregations, with enlightened, humble zealous, labourious pastors, who shall watch for the good of souls, and consider it their highest honor and happiness to bring them to *Christ.* It is to promote harmony and unity of sentiment among the ministers of our church, by educating a large body of them under the same teachers and in the same course of study.

SEC. II. *Of the Synod.*

1. The style of the Seminary shall be The Theological Seminary of the Centre College of Kentucky, which seminary is to be under the direction of the Synod of Kentucky, as is herein after provided.

2. A board of directors shall be nominated by the Synod, and legally appointed by the Trustees of Centre College, consisting of 30 members, who shall be ministers and ruling elders of the Presbyterian church. Of this number one third shall be chosen annually to continue in office three years—and if any vacancy shall occur in the board, the Synod may annually nominate to the trustees of Centre College a proper person to fill that vacancy, which nomination shall be confirmed accordingly.

3. The salaries of the professors shall be recommended by the directors, but they shall be fixed only by a vote of Synod.

4. The Synod and trustees of Centre College both agree that the General Assembly shall have a right to exercise a general control over the Theological Seminary; that is, they shall have a negative on all appointments to the offices of Professors and Directors in said seminary, and on all general laws or rules adopted by Synod, and ratified by the Trustees for its government.

That therefore the Synod of Kentucky shall annually send up to the General Assembly a detailed report of all their transactions relating to the Theological Seminary; on which report a vote of approbation or disapprobation may be taken by the General Assembly, & all appointments or enactments of said Synod, or of the board of Directors acting under their authority, or of the Trustees of Centre College, which may be rejected by the General Assembly, shall be null and void after official notice of the fact.

But the authority of the Assembly over the Seminary shall be merely negative. They shall not originate any measures, or give any special directions for the government of the institution.

That if it shall appear to the General Assembly that doctrines contrary to the standards of the Presbyterian Church, are inculcated in the Seminary, or that in any other respect it is so managed as to be injurious to the interests of truth, piety or good order, the General Assembly may appoint visitors to examine into the state of said Seminary, and make a full report thereon.

That if the General Assembly shall be convinced that any Professor in said Seminary, inculcates any doctrine repugnant to the word of God, and our Confession of Faith, they shall require the Synod of Kentucky and board of trustees of Centre College to dismiss such professor, and appoint another in his place; and if said Synod or Trustees refuse to comply with such requisition, the General Assembly shall withdraw its patronage from the Institution, and shall take such other steps as shall be deemed necessary in the case.

5. All professors of the Seminary shall be nominated by the Synod, and appointed by the board of trustees of Centre College. But in cases of necessity the Board of Directors may nominate to the trustees aforesaid a suitable person to perform the duties of a professor till a meeting of the Synod shall take place.

6. The Synod shall at all times have the power of adding to the constitutional articles of this Seminary, and of abrogating, altering, or amending them; but in the exercise of this power, the contemplated additions, abrogations, alterations or amendments shall in every case be proposed at one Synod, and not adopted till the Synod of the next year, except by two thirds of the members present; and any change thus made shall be certified to and adopted by the trustees of Centre College. [Provided that each change shall not contravene any previous decision of the General Assembly on pre-existing rules.]

SEC. III. *Of the Board of Directors.*

1. The Board of Directors shall meet statedly once in each year, on the Friday before the last Wednesday in September, or any other day the Synod may direct, and oftener on their own adjournments. Nine members of the board shall be a quorum; provided always that of this number five at least be ministers of the Gospel.

2. The Board shall choose out of their number a President, Vice-President and Secretary. In the absence of the President and Vice-President the senior member present shall preside.

3. Every Director previously to taking his seat as a member of the board shall solemnly subscribe the following formula, viz: "Approving the plan of the Presbyterian Theological Seminary of the Centre College of Kentucky [which Seminary is to be entirely under the direction of the Synod of Kentucky,] I solemnly declare and promise, in the presence of God and this board, that I will faithfully endeavor to carry into effect all the articles and provisions of said plan, and to promote the great design of the Seminary."

4. The Board of Directors shall inspect the fidelity of the Professors, especially in regard to the doctrines actually inculcated; and if after due inquiry and examination they shall judge that any Professor is either unsound in the faith, opposed to the fundamental principles of Presbyterian Church Government, immoral in his conduct, unfaithful to his trust, or incompetent to discharge his duties, they shall faithfully report him, as such, to the Synod of Kentucky. Or if the longer continuance of a Professor be judged highly dangerous, the Directors may immediately suspend him, and nominate another in his place till the whole business can be reported and submitted to the Synod.

5. It shall be the duty of the Board of Directors to watch over the conduct of the students, to redress grievances, to examine into the whole course of instruction and study in the Seminary, and generally to superintend and endeavor to promote all its interests.

6. The Board of Directors shall make in writing a detailed and faithful report of the state of the Seminary to Synod at each annual meeting; and they may at the same time recommend such measures for the advantage of the Seminary as to them may appear proper.

7. The President of the Board, or in the event of his death, absence or inability to act, the Vice-President, shall at the request of any three members, expressed to him in writing, call a special meeting of the Board of Directors, by a circular letter addressed to each, in which letter notice shall be given not only of the time and place of the meeting, but of the business intended to be transacted; and this letter shall be sent at least twenty days before the time of said meeting.

8. The Secretary of the Board shall keep accurate records of the proceedings of the Directors; and it shall be his duty to lay these records, or a faithful transcript of the same, before the Synod annually, for the unrestrained inspection of all the members.

9. Every meeting of the Board of Directors shall be opened and closed with prayer.

10. The Board of Directors may make rules and regulations for the performance of the duties assigned them, or for the preservation of order not inconsistent with the prescriptions of this plan.

11. At every stated meeting of the Board of Directors, unless particular circumstances render it inexpedient there shall be at least one Sermon delivered in the presence of the Board, Professors and Students, by a person or persons previously appointed for that purpose.

SEC. IV. *Of the Profesors.*

1. The number of Professors in this Seminary shall be increased or diminished as the Synod may from time to time direct. But when the Seminary shall be completely organized, there shall not be less than three Professors, one of Didactic and Polemic Divinity, one of Oriental and Biblical Literature, and one of Ecclesiastical History and Church Government.

2. No person shall be inducted into the office of Professor, but an ordained minister of the Presbyterian Church.

3. Every person elected to a Professorship in this Seminary, shall, on being inaugurated, subscribe the Confession of Faith, Catechisms, and Form of Government of the Presbyterian Church, agreeably to the following formula, viz. In the presence of God and of the Directors of this Seminary, I do solemnly, *ex animo*, adopt, receive and subscribe the Confession of Faith and Catechisms of the Presbyterian Church in the U.S. of America, as the confession of my faith, or as a summary and just exhibition of that system of doctrines and religious belief which is contained in the holy scriptures, and therein revealed by God to man for his salvation; and I do solemnly, *ex animo*, profess to receive the form of government of said church as agreeable to the inspired oracles. And I do solemnly promise and engage not to inculcate, teach or insinuate any thing which shall appear to me to contradict or contravene, either directly or impliedly, any thing taught in the said Confession of Faith or Catechisms, nor to oppose any of the fundamental principles of Presbyterian Church Government, while I continue a professor in this Seminary.

4. The salaries of the Professors shall be recommended by the board of Directors; but they shall be fixed only by a vote of Synod, which shall thereafter be ratified by the Trustees of Centre College; and said salaries may be raised or altered in the same manner.

6. Each Professor shall lay before the board of Directors, as soon as practicable after his appointment, a detailed exhibition of the system and method which he proposes to pursue, and the subjects which he proposes to discuss in conducting the studies of the youth that come under his care; and in this system he shall make such alterations or additions as the board may direct, so that eventually the whole course of instruction shall be none other than that which the Board of Directors shall have approved. And as often as any Professor shall think that variations and additions of importance may be advantageously introduced into his course of teaching, he shall submit the same to the board for their approbation or rejection.

7. Every Professor shall, if it be practicable, have at least one lecture or recitation on every day, except the Sabbath, on which the pupils in his branch of instruction shall be bound to attend, and on which the other pupils in the Seminary shall attend as often and in such manner as may be deemed proper by the majority of the board of Directors.

8. Any Professor intending to resign his office shall give six months notice of such intention to the board of Directors.

9. The Professors shall be considered as a Faculty. They shall meet at such seasons as they may judge proper. In every meeting the Professors shall preside in rotation. The faculty shall choose a clerk, and keep an accurate record of all their proceedings, which record shall be laid before the board at every meeting of that body. The senior member of the faculty shall call a meeting whenever he shall judge it expedient, and whenever he shall be requested to do so by any other member of the faculty. By the faculty regularly convened, shall be determined the hours and seasons at which all classes shall attend the Professors, so as to prevent interference and confusion, and to afford the pupils the best opportunities of improvement. The faculty shall attend to, and decide on all cases of discipline and all questions of order as they arise. They shall agree on all rules of decorum and duty, (not inconsistent with the order of the board of Directors) to which the pupils shall be subjected; and these they shall reduce to writing, and publicly and frequently read. They shall determine the hours at which the pupils shall, morning and evening, attend social worship, and the manner in which the exercises of devotion shall be conducted.

10. The faculty shall be empowered to dismiss any student who shall prove unsound in his religious sentiments, immoral or disorderly in his conduct, or who may be in their opinion on any account a dangerous or unprofitable member of the Institution, subject to an appeal to the board of Directors.

SEC. V. *Of the Course of Study.*

1. There shall be two sessions in each year. The first session shall commence on the first Wednesday in November and end the last Wednesday of March. The other shall commence the first Wednesday in May and end the last Wednesday of September.

2. The period of continuance in the Theologicol Seminary shall, in ordinary cases, be not less than three years previously to an examination for a certificate of approbation.

3. Every student at the close of his course must have made the following attainments:—He must be skilled in the original languages of the Holy Scriptures—he must have read and digested the principal arguments and writings relative to what is called the deistical controversy—he must be able to support the doctrines of the Confession of Faith, and the Catechisms—he must have studied, carefully and correctly, natural, didactic, polemic, and casuistic Theology—he must have studied with care our form of Church Government.

4. There shall be an examination of all the pupils in this Seminary at every stated meeting of the board. Those pupils who shall have regularly and diligently studied for three years shall be admitted to an examination on the subjects specified in this section. All examinations shall be conducted by the Professors, in the presence of the Directors, or a committee of them. Every Director present shall be at liberty during the progress of any examination, or after the same shall have closed by the Professor, to put to any pupil such questions as he shall deem proper. Every pupil that shall have passed his final examination to the satisfaction of the Directors present, shall receive a certificate of the same, signed by the Professors; which shall be remitted to the Presbytery under whose care he is placed, to be disposed of as such Presbytery shall direct. Those who do not pass a satisfactory examination shall remain a longer time in the Seminary.

SEC. VI. *Of the Students.*

1. Every student, applying for admission to the Theological Seminary, shall produce satisfactory testimonials that he possesses good natural talents, and is of a discreet deportment; that he is in full communion with some regular church; that he has passed through a regular course of Academical studies; or, wanting this, he shall submit himself to an examination in regard to the branches taught in such a course.

2. The first six months of every student shall be considered as probationary; and if, at the end of this period, any student shall appear to the professors, not qualified to proceed, they shall so report him to the board, who, if they are of the same opinion, shall dismiss him from the Institution.

3. Every student shall be obliged to write on such theological subjects as may be prescribed to him by the Professors; and during the last year of his course, each student shall prepare a written sermon, not exceeding forty minutes long, at least once in every three weeks; which discourses shall be reviewed by the Professors.

4. Every student, before he takes his standing in the Seminary, shall subscribe the following declaration, viz. "Deeply impressed with a sense of the importance of improving in knowledge, prudence and piety, in my preparation for the gospel ministry, I solemnly promise, in reliance upon divine grace, that I will faithfully and diligently attend to all the injunctions of this Seminary; and that I will conscientiously and vigilantly observe all the rules and regulations specified in the plan of its instruction and government, so far as the same relates to the students, and that I will obey all the lawful regulations, and cheerfully yield to all the wholesome admonitions of the Professors and Directors of this Seminary, while I shall continue a member of it."

5. It is expected that every student in the Theological Seminary will spend a portion of time every morning and evening in devotion, meditation and self examination, and in reading the holy scriptures solely with a view to practical piety.

6. The whole of every Lord's day is to be devoted to devotional exercises either of a social or secret kind, or religious instruction.

7. If any student shall exhibit in his general deportment, a levity or indifference in regard to practical religion, though it do not amount to any overt act of irreligion or immorality, it shall be the duty of the Professor who may observe it, to admonish him tenderly and faithfully, in private; and if a student, after due admonition, persist in a system of conduct not examplary, he shall be dismissed from the Seminary by the faculty.

Power of Trying, &c.

To settle more fully the power of Synod over the Seminary, it is declared that the seat of every professor shall be held subject to the sentence of the Synod of Kentucky, and that the Synod shall have the power to direct any professor or professors to be removed, for any reasonable cause, to be adjudged of by Synod, and the Trustees of Centre College shall execute the sentence accordingly. And it is further agreed by the Synod; that it will without delay endeavor to raise the funds necessary to endow at least one Professorship in said Theological Seminary, which funds when raised shall be paid over to the Treasurer of Centre College, to be appropriated according to the terms of this compact.

And whereas the Synod of Kentucky has made some progress toward endowing a professorship, it is understood that the sum hereby engaged to be made up, shall be applied to endow a professorship of Didactic and Polemic Theology. But if any of the Synods of the valley of the Mississippi, shall hereafter endow a professorship, by paying or securing to the trustees of Centre College the sum of twenty thousand dollars, such Synod shall have the right of taking up and appropriating to itself any other vacant professorship, and shall have the perpetual right of nominating to the trustees of Centre College, who shall appoint a professor to fill such professorship; and such professor, so nominated, on subscribing this constitution and the tests therein contained, shall be inducted into office accordingly, and be subject to all the other provisions of this constitution. And the trustees of Centre College are directed to transmit this proposal, with this constitution, to the moderators of the respective Synods aforesaid.

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FOR THE THEOLOGICAL SEMINARY.

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SABBATH MAILS.

Several weeks since, we observed in a London Magazine, a passage in a letter, dated in May last, written by James M. Staughton, M. D. to the Rev. Mr. Ivimey, on the subject of the Report of the Committee of the Senate, relative to the United States Mails. In his letter, the Doct. thus remarks on that document, supposed to have been the production of Col. Johnson.

"The report of the Committee of our Senate on the subject of the transportation of the mail on Sunday has met the views of our [Baptist] denomination exactly."

It would be well for Christians of every denomination, when writing to public men on the other side of the Atlantic, to be extremely cautious in making themselves responsible for the opinions of others with whom they stand connected. The views which they express may be very honestly entertained; but if not correct, or but so in a very partial degree, the operation of their free expression may have a very unfavourable influence in several respects. Prejudices may not only be cherished against the writer unjustly, but persons who differ essentially from him in opinion, may consider themselves greatly injured by such misrepresentation.

We regret that the above unguarded sentence should have escaped the Doctor's pen; for we believe, in so far as his remarks apply to the Baptists in New-England, that they are not correct. The brethren here, of this denomination, so far as our knowledge has extended, very generally consider Col. Johnson's Report as an uncandid intimation of views foreign to the minds of the Memorialists against Sabbath Mails.

The Baptists in our section of country are as decidedly opposed to every measure which would have a favorable aspect to a religious establishment, or to any interference of the government in matters of conscience, as are the citizens in any portion of our United States. They therefore consider that part of the report, which suggests the danger of an "extensive religious combination to effect a political object," and applies this contemptible motive to the Memorialists against Sabbath Mails, an intimation unfounded in fact, and unworthy of being presented before an enlightened community, by a Committee of so dignified a body as the Senate of the United States.

It is an unhappy circumstance, when men are so jealous of their rights as to neglect their exercise. We are told it is dangerous to our religious liberties, to lay before Congress their violation of the Sabbath, and that it implies their authority to legislate about religion. Now we can see no such implication. We only ask Congress to cease their legal profanation of the Sabbath, and to do that respecting the Mail, which they have done by law in relation to the times of the sittings of Courts, and the transaction of other public business, on the Lord's day. And it would indeed be a gross infringement by ourselves of our rights as citizens, if, in our sensitive jealousy lest we should lose those rights, we should fear to say to our public servants, and to say it to them with respectful boldness, that they were violating moral obligation, and legalizing a weekly interruption of the public services of worship on the Sabbath. We hope the time will never arrive, when Christians shall fear to combine their efforts, in stating, in an argumentative and religious manner, and with all due deference, their opinion of the moral tendency of the laws, or the legal conduct or proceedings of our highest authorities. When we shall fear to do this, lest we should be considered as bigots, or as acknowledging the civil authority in matters of conscience, we shall cease to deserve a continuance of our immunities. —*Christian Watchman*—[a Baptist Pap.]

For the Western Luminary.

WHAT IS A BISHOP?

How many kinds or orders of Church Officers are spoken of in the New Testament?

If a young catholic, after glancing over a protestant religious news-paper, would maintain that Baptists, Presbyterians, &c. have a great variety in their orders of church officers; because he had seen Ministers, Preachers, Elders, Pastors and Clergymen all spoken of; we would feel amused at his mistake.

Into an error of the same nature many professors of the present day have already fallen. After reading of Bishops, Elders, Overseers and Deacons in the writings of the Apostles, they are ready to conclude that these are different ranks of church officers—Like the various grades of authority seen in an army—And that the Bishop is the Generalisimo of the whole.

There are others who suspect that the Ministers of the Gospel are all Brethren—And that one is not to be exalted above the rest to play the Rabbi—or to receive any pre-eminance except that which may result from his superior zeal and humility. Many therefore feel the following question to be one of interest—"How many *kinds* of church officers are clearly specified in the writings of the Apostles?"

I think this question may be answered without great labour. And without tiring the reader, I propose to answer it; or rather to lead all who will follow me to the New Testament, directly up to the page where the answer is written, and point at it.—I ask for no great stretch of thought, for no superior intellect. Because all who are capable of counting *two*, are able to count the different grades of church officers as the inspired writers name them over again and again. They have deemed it important to mention the character which should belong to church members—The traits which common christians ought to possess. And they have of course not forgotten to mark the qualifications of church *officers*. And, in doing this they have mentioned these officers, and thus given us an opportunity of counting them.

I design turning to every passage in the New Testament which appears to have a plain bearing on this subject, and ask the reader to make the enumeration as we go along; and if he can get beyond the number *two*, it will not be (I think) by an ordinary process of arithmetic. I suppose that all who make the research, without wishing to come to a different result, that is, without prejudice, will say, "I find *Elder* is a name given indiscriminately to officers whether civil or ecclesiastical—That all church officers are called Elders. That these Elders are of two sorts. 1st. Those who preach, or *Bishops*.—2. Those who rule, or *Deacons*.

As soon as we notice one Greek word, we will go to the text for evidence.—The word is *Episkopos*—sometimes translated Overseer—sometimes Bishop.—It is compounded of a preposition, *epi*, around or upon—and a verb, skeptomai—to look—to look about—or to look upon.

I believe I shall not be contradicted by any, when I say that *Episkopos* means an inspector, overseer or watchman.—It is plainly *one who watches*.

We go now to the sacred page, for the purpose of ascertaining how many kinds of church rulers are *there* mentioned.

Acts xx. 17—18. "And from Miletus he sent to Ephesus and called the Elders of the church. And when they were come to him he said unto them," &c. (Here I hope the reader will turn to the chapter and read the whole of Paul's speech, to these "Elders of the church.") Toward the conclusion of it, he addresses them thus, 29th verse, "Take heed therefore unto yourselves and to all the flock over the which the Holy Ghost hath made you *overseers*," (in the Greek it is *Episcopous*, Bishops) "to feed the church of God, &c." These Elders it seems then were Bishops, and told to feed the church—(with the sincere milk of the word,)—to preach the truth to them. How many orders of officers are brought before us in this passage? I can count but *one*. That is, the Elders, whose duty it was to preach—therefore they are called *Episcopous—Watchmen*.

Titus i. 5, 6, 7. "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain *Elders* in every city, as I had appointed thee.—If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly—For a *Bishop* must be *blameless* as the steward of God." Reader, how many kinds of officers are here mentioned? "Ordain Elders—If any be *blameless*, &c.—For a Bishop must be *blameless*."—We are no higher in our count then we were before. *One* class of officers only, viz. Elders who preach—and are called therefore *Bishops* or Watchers. But perhaps Peter might name some other grade. 1st Epistle chap. v. "The Elders which are among you I exhort, who am also an Elder—Feed the flock of God which is among you, taking the *oversight thereof*," &c. (in the Greek it is *Episkopountai*—episcopising, or doing the Bishop's duty.) Here then is just the same office over again—Elders who preach—who are ordered to feed the flock—(*Episkopountai*) watching over it. And our number is not yet augmented. The preaching Elder or Bishop is the only officer yet introduced to our notice. 1 Timothy v. 17. "Let the *Elders* that rule well, be counted worthy of double honor, especially they who labour in the word and doctrine." Here for the first time we have an intimation of more than one kind of Elder or officer. Those who labour in the word and doctrine, and those who do not. Our enumeration has reached two. And we may fairly suppose that if there were two orders of officers in the church in Paul's day, their qualifications would be described. And that some of the Apostles would tell what manner of men should be chosen to fill those stations. Turn to the 3d chapter of this same epistle to Timothy, and there you will find the character delineated of all those who are to occupy conspicuous stations in the church of God. I hope the reader will peruse the whole chapter. What is the reader's surprise? You find but two classes of officers mentioned, Bishops and Deacons. The Apostle is very earnest and minute in detailing their qualifications. But why did he forget the rest of the church dignitaries? Should we not hear sometimes of their duties or qualifications—Or have them mentioned in some way? We have seen that a Bishop is a preaching Elder—and the portrait of what he ought to be is spread before us.—Likewise that of the Deacon (or Elder who is not exhorted to feed the church of God.) But how shall I get information concerning the other church officers? Reader, if you hear much of a third class it will not be from the writers of the New Testament.—The Pope of Rome can tell you of a third, and perhaps a fourth or fifth. The Archbishop of Canterbury can refer you to Tertullian or Ignatius perhaps. But if there were a third class of officers in the Apostolic age, so far from those servants of the Most High telling us what sort of men they ought to be, or how they should act, they have not even greeted them in their letters—or noticed them in their salutations—or dropt the slightest hint of their existence. Phillippians 1st chapter, "Paul and Timotheus, the servants of Jesus Christ, to all the *saints* in Christ Jesus which are at Phillippi, with the *Bishops* and *Deacons*." Where are the others? The Deacon, the Bishop, and the saints or common professors are addressed, but no more. Why is there not some recognition here or elsewhere of the *tall* Bishop—the captain-general of the rest? Because, reader, man's pride had not yet sought out that invention. It was but recently that their Saviour had reminded them that the princes of the Gentiles exercised authority over them. "But it shall not be so among you." Mat xx. 26. He had expressly ordered them not to be called *Rabbi*, *Master*, or *Father*. Mat. xxiii. 7. "Call no man your father upon the earth." This cannot mean, that age or affinity may not receive that address; for St. John says, "I write unto you *Fathers*." &c. But the Saviour's words explain themselves:—"For all ye are brethren," and Christ only is your master. If this does not teach the "parity of the clergy," it seems to me that language could not do it.

I have now noticed all the passages where I can find any specific information conveyed on this subject, except a few that merely corroborate and confirm what we have already seen, viz., that preaching Elders are called Bishops, and the others Deacons.

I have written this hoping to induce some who wish for information to look into the oracles of truth for it. Many have written ably, learnedly and largely on church government. But some are deterred from the perusal of a voluminous treatise on account of the labour. And others have not their attention properly arrested by more able productions, because they are too learned. A few simple facts, presented in a simple way, will accomplish with a certain class of readers, that which a more masterly treatise often fails to effect.

D. NELSON.

"DRINK A LITTLE."

"Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities."

The following anecdote is a good illustration of Paul's advice to Timothy. Professor S., while giving an exegetical lecture upon the epistles of Timothy, came to the verse here quoted. The students imagined that considerable ingenuity would be requisite to explain the text so as to avoid collision with the temperance measures. The Professor, after the verse was read, observed in substance as follows;—"What a remarkably temperate young man Timothy was, that it should require the authority of an inspired apostle to induce him to drink water no longer, but to use a little wine, even when his health required it! Very few at the present day are so scrupulous as it regards drinking wine."

How little reason have the friends of strong drink to quote this advice of Paul to Timothy while propping up their sinking cause.—*Black Riv. Gaz.*

From the Journal of Humanity.

A FAMILY SCENE.

MR. HOOKER:

I have a matter of fact to relate which may properly enough have a place among your "disgusting statistics of intemperance." That it is a matter of fact, I am informed from a most credible source, and I am ashamed to say that it occurred in my immediate neighborhood. A man who had seen better days, who was formerly numbered among our respectable farmers—respectable both in point of character and property, had pursued the course of temperate drinking, to the end of it; and had the satisfaction of involving his wife in the same ruin. A few days ago, he prepared some rum with cherries—a very common way of adding to the palatability of ardent spirit. After his "*cherry*" was well prepared, he and his wife placed themselves upon the floor, with the jug between them, and addressed themselves to it, till they were both prostrate and dead drunk. As if Providence had intended to give a striking illustration of the beastly nature of drunkenness, it happened at this time that a sow with a litter of pigs came in, and by process of rooting, emptied the remaining contents of the jug upon the floor, and fell to eating the cherries, till this whole family of swine was also prostrate and dead drunk on the same floor with their owners. In this state the whole family, both beast and man, were found by one of their neighbors, who happened in at the time.

In the Milton Religious Farmer of the 4th is given an answer to the inquiry, "*What shall we do with the rye?*" recommending to burn up the surplus rather than convert it into whiskey.—But as this is unnecessary, the writer gives the following advice:—"Raise less; and let it be eaten by yourself, your family, your hands, your neighbors, your cattle and horses. Rye was made to support life, not to destroy it."—*Ib.*

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, NOVEMBER, 11 1829.

We have no foreign intelligence this week, our late eastern papers not having arrived.

For the Western Luminary.

CONFERENCE MEETING.

The West-Lexington Presbytery at their late sessions in Lexington, determined to hold a Conference meeting in Winchester, commencing on the Thursday evening before the 4th Sabbath in this month, Nov. The object of this meeting is to confer with each other, in an affectionate and fraternal manner, in the name and fear of the Lord, *on the nature of revivals of religion, and the best method of producing, and continuing them, when commenced.* The hindrances, or preventatives of revivals, and the state of feeling, exercises of mind, and sacrifices necessary to the prosperous work of the Lord, will probably be discussed. This meeting, it is hoped, will be productive of great good to individuals and the church in general within the bounds of this Presbytery. The enquiry is, who shall constitute or compose this conference? The answer is simple. All the ministers and elders belonging to the churches under the care of the West-Lexington Presbytery. The vacant churches should feel a deep interest in this meeting, and should at least have a representative there, whose duty it should be to take part in the exercises. As many of the members of the church as can conveniently attend, should do so. All persons are at liberty to attend. The meeting will be conducted with open doors. If we would have this meeting to be extensively useful, we must be much engaged in prayer to God, for the influences of his holy Spirit and grace to impress our hearts with a deep sense of our unworthiness and entire dependence on him for every blessing. Let the churches feel and do their duty on this subject. Let ministers cultivate a more elevated piety in their own hearts and conduct. Let the standard of piety in ministers and people be raised to a more eminent degree, and let those who shall attend this contemplated meeting, determine *by the grace of God*, to go up to it in the name and fear of the Lord. If we thus go, the great Head of the church will go with us.—The spiritual wants of the people within the limits of this Presbytery, are numerous and pressing. The manner in which they can be supplied, and the sacrifices that must be made to meet them, are subjects that call loudly on the serious and prayerful attention of ministers and people. This is a period when no man should be idle. No man need or should bury his talents. There are thousands who are perishing for lack of knowledge. The Macedonian cry may be heard in every direction. The invisible world is filling up with inhabitants from our globe. Let ministers awake. Behold, death is all around them; and the judgment bar and an endless eternity just before them. *Shall they slumber, will they, can they, dare they do it!* Shall they conform to the *amusements* and *follies* of the giddy and thoughtless? Shall they, to render themselves agreeable to the world and sinners, display folly and levity in the midst of this spiritual *death?* No, must be the simultaneous answer of every faithful servant of Christ,—we will arise, gird on our armour, press to the field of action, and stand or fall with the cause of our Immanuel,—we will make no compromise with the world or sin,—we will not lay down our arms till we obtain the victory or die in the struggle.

N.

SYNOD OF INDIANA.

The Synod of Indiana convened, agreeably to adjournment, at Shoal Creek meeting-house, in Bond County, Ill. on the 15th day of October, and was opened with a sermon by the Rev. John Finley Crow, the Moderator of the last Synod, from Philipians I. 6.

After prayer, the several Presbyteries composing the Synod being called upon, in order, it appeared that the following ministers and elders were present, viz: From Missouri Presbytery, William S. Potts, Minister;—from Salem Presbytery, William W. Martin, Alexander Williamson, Leander Cobb, Calvin Butler, Ashbel S. Wells, B. C. Cressy, and James A. Carnahan, Ministers;—from Wabash Presbytery, John R. Moreland, James Thompson, and Samuel R. Alexander, Ministers, and Henry Anderson, Elder;—from Madison Presbytery, John M. Dickey, John F. Crow, Samuel G. Lowry, James H. Johnson, and Samuel Gregg, Ministers, and Samuel Smock, Elder;—from the Centre Presbytery of Ill. John Breech, John Mathews, John G. Bergen, Solomon Hardy, Benjamin F. Spilman, and Thomas A. Spilman, Ministers, and H. G. Taylor, David M'Chord, Benj. Spilman, and George Donnell, Elders.

Mr. Lowry was appointed Moderator, and Messrs. Williamson and Johnson, Clerks.

Although this meeting was not rendered so interesting as was that of last year, by reports from the members respecting revivals of religion, and the increase of the churches, within the bounds of the Synod, yet it was characterized with much harmony of feeling and unanimity of sentiment, and was attended with evident indications of the presence and power of the Divine Spirit, in the congregation where the meeting was held. The preaching of the gospel during the days of the meeting, and especially on the Sabbath, was instrumental in arousing the attention of a number of individuals to the concerns of eternity, who manifested their anxiety, by requesting an interest in the prayers of christians.

The Synod continued its session until the evening of the 19th inst. and then adjourned to meet at Madison, on the third Thursday of Oct. 1830. Some notice of such business, transacted by the Synod, as will be interesting to our readers, will be found in this and the following numbers of the Intelligencer.

HANOVER ACADEMY.

A proposal was made, by the Trustees of this Academy, to the Synod of Indiana, at the late meeting, that said Synod should take the Institution under their care, and the following resolutions were adopted in reference to it, viz:

Whereas Hanover Academy has been incorporated by an act of the Legislature of the state of Indiana, according to which act the Board of Trustees of said Academy are permitted, by special provision, to place it under the care of any body of learned men that they may select;—and whereas the board, at a late meeting, appointed a committee of their body to make a tender of the Institution to the Synod of Indiana, that said Synod might avail themselves of the corporate privileges granted, in founding a Theological Seminary in connexion with the Academy, therefore,

Resolved That a commitee be appointed on the part of the Synod, to confer with the committee of the trustees of the Academy, and to report on the subject, as soon as may be practicable.

Messrs. Dickey, Thompson and Wells were appointed said committee, who afterwards presented the following report, which was adopted, viz:

The committee appointed to confer with the committee of the trustees of Hanover Academy report: That they have conferred with said committee, and have examined the charter of said Academy, and enquired into its present prospects, and they believe that the interests of the churches within our bounds would be promoted, by taking said Academy under the care of the Synod. They therefore recommend the adoption of the following resolutions, viz:

1st, That this Synod adopt said Academy as a Synodical school, provided the trustees of the same will permit the Synod to establish a Theological department, and appoint the Theological Professors.

2nd. That the Synod will take measures to establish a permanent fund for the support of the Theological professors; and if at any future time, the Synod shall determine to establish another school, within their bounds, the funds collected within the region that the new school is designed to benefit, shall be appropriated to the said new school; and if any new Synod shall be hereafter formed, within the present limits of the Synod of Indiana, the amount of funds collected within the bounds of said new Synod, shall be returned to said new Synod, as soon they shall establish a school.

3d. That the Synod appoint a Board of Directors to superintend the Theological department, in Hanover Academy.

4th. That the Synod, at this time, appoint a Theological Professor.

5th. That the Synod appoint a committee to prepare a plan of union, to be agreed upon, by the Trustees of the Academy and the Synod of Indiana, and also to prepare a plan for the regulations of the Theological department, and that this committee report at the next meeting of the Synod

Messrs. Moreland, Martin, Dickey, Cobb, and Johnson, were appointed said committee.

The Synod afterwards proceeded, in accordance with one of the above resolutions, to elect, by ballot, a Theological professor, and on counting the ballots, it was found that the Rev. John Mathews, D. D. of Shepherdstown, Virginia, was *unanimously* elected.

Messrs. W. W. Martin, J. R. Moreland, J. M. Dickey, and S. R. Alexander, were appointed agents, within the bounds of the Presbyteries to which they respectively belong, to solicit funds for the support of the Theological Professor; and the Trustees of the academy were moreover authorised to appoint any other Agent or Agents, they might deem proper.—*Indiana Rel. Intel.*

SYNOD OF CINCINNATI.

This Synod commenced its first session at Lebanon, Thursday, 22d Oct. The introductory sermon was preached by the Rev. James Kemper.

Friday 23. Statements respecting the operations and prospects of the General Assembly's Board of Missions, and of the American Home Missionary Society, were made by the Rev. Mr. Russell and the Rev. Mr. Peters, Agents of the two Boards, and resolutions were passed, highly approving of the spirited exertions of the same, and recommending them to the favorable regard and co-operation of the Presbyteries under the care of the Synod.

Rev. Mr. Eastman, American Tract Society Agent, communicated some interesting facts and statements respecting the present operations of that institution; after which a resolution was passed, recommending the monthly distribution of Tracts to every family which is willing to receive them.

The following resolutions were then passed by the Synod.

1. *Resolved*, That this Synod regard the circulation of properly conducted religious newspapers, of great importance to the promotion of sound morals and vital godliness.

2. *Resolved*, That this synod highly approve of the publication of such a paper at Cincinnatti, and that it be recommended to the ministers and churches within our bounds, to take all proper measures to circulate the Christian Journal, now published in that city.—*Chr. Christ. Jour.*

REVIVALS IN THE SOUTH.

Extract of a letter from the Rev. John Harrington, to the Editor of the Charleston Observer, dated

UPPER SALEM, SUMPTER DIS. Sept. 29, 18[illegible]

On last Sabbath afternoon, brother McEwen and myself closed a three day's meeting at Concord Church, Sumter District. We had a truly interesting and solemn season. The congregation was large and attentive, and we hope and believe good was done. I have preached once a month during the present year, to this congregation. There has been an increasing seriousness observable since early in the spring. In the month of June, at a communion season, eleven were added to the church, and on last Sabbath, twenty. Of these numbers nineteen received the ordinance of baptism, twenty-five were whites and six blacks, and more than half are heads of families. The last Sabbath was truly an interesting day, and one, I trust, not soon to be forgotten. Many, I have reason to believe, left the place deeply impressed, and inquiring the way to Zion. It is now two years since the revival commenced in these parts, and we have had time to see its fruits and judge of its genuineness, and I am happy to be able to add, that the result, so far as my observation extends, is favourable. The converts appear to walk in the faith and consolation of the gospel.—More than one hundred have been under my pastoral care, and of that number there has been but one apostate.

Extracts of a letter from the Rev. D. Humphreys to the Editor of the Charleston Observer, dated

ROCK MILLS, (PENDLETON,) Sept. 22, 1829.

Dear Brother—The Revival of religion which commenced in the latter part of the winter; in the congregations of Friendship and Fairview, is still advancing. I have just returned from a Four Day's Meeting, held at Fairview, Greenville Dis.

On Saturday evening, after a solemn and impressive sermon had been delivered, the anxious were requested to remain on their seats, and the congregation retired to their tents. A large number of anxious souls remained. After an address had been delivered to them, suited to the solemn occasion, and a prayer offered, considerable time was spent in conversing with them individually.

On Sabbath morning, the anxious were invited to meet us in the church, while the congregation assembled at the stand for a prayer-meeting. After a careful and particular examination on the subject of experimental religion, forty-seven were received by the Ministers and Session. And, after sermon, they publicly and solemnly entered into covenant with God, and were received as members of the visible Church.

I do not recollect ever before to have seen so many adult persons baptised at one time by a Presbyterian Minister as on this occasion. About one hundred and twenty-eight have been received in these two churches since sometime in February last. At this and the last communion meeting at Friendship, there were admitted a number of persons who were heads of families, and who had erected the family altar before their admission to the church.

THE AMERICAN SUNDAY SCHOOL UNION.

It is now more than five years, since this Union commenced its operations as a National Institution. The good it has effected, and the embarrassments under which its exertions have been put forth, are not sufficiently known to the people of the United States. Having recently come from a distant State, we can speak on this subject from personal observation. Little, we are confident, is known abroad of the disintered efforts and noble character of this Society. To this ignorance must be ascribed much of the apathy in respect to it, which prevails with many of its friends, as well as the unkind insinuations, which have occasionally proceeded from a less friendly source. We have been credibly informed, that instances are not rare, in which gentlemen from a distance, of the first respectability, have, after a circumstantial investigation, expressed their surprise at the expansive benevolence of this establishment. Several individuals of rank and piety, have of late come before the public as its cheerful advocates and supporters. We are happy to learn, that appeals to the community in its behalf, are about to be made in a more efficient and extended manner, and that not a few gentlemen of distinction, piety, and large influence, are engaged to contribute in various ways, to its advancement. We cannot do justice to this subject in a short editorial article, but we wish, nevertheless, to communicate some facts and throw out some suggestions, that may not be without effect on many persons, who have not been placed in circumstances favourable to a full acquaintance with the character and designs of the institution.

In the first place, the operations of the Society are *very extensive*. At the last report, the number of Schools connected with it, was almost *six thousand*, found in all parts of the country, although for wise reasons, particular attention has of late, been directed towards the destitute parts of the West. The number of Teachers is upwards of *fifty thousand*, of whom *one in fifty-six* became hopefully pious the last year. Between *three and four hundred thousand* scholars are taught in these schools, of whom, about *one in three hundred* became hopefully pious the last year. In addition to this, a large number of both teachers and scholars have become hopefully pious in years past. In the Sunday School Libraries connected with these Schools, there are upwards of *two hundred and thirty thousand* volumes of books. For the present year, the Society are paying to Missionaries, Agents and Assistants, not less than *twelve thousand* dollars, though all the salaries are very low.—And yet, they have not received but a very small proportion of donations, out of the city of Philadelphia, and about half of those were from the city of New-York. Almost the whole burden of the establishment has, therefore, rested upon this city alone, notwithstanding that, so far as the buildings occupied have been paid for, it has been done by individuals residing here, independently of the Society. It is hoped that the patronage of the public elsewhere will be more generously afforded in future. Two periodicals are published by the Society, which cannot be too warmly encouraged by the community.—*In the second place*. There is a great variety in the books published, both as to style and character.

In one respect the character of their books is similar; they all have for their object, the promotion of learning, morals and religion.

But as they are designed for readers in every possible variety of circumstances, this style is adapted to this diversity. Sometimes it has been complained of that they are too puerile, that they do not contain sufficient explanations of Christian doctrines, and that subjects of more serious importance in science and litterature, should be discussed in them. To accommodate the feelings of such, some of their books possess a style, and relate to subjects, elevated somewhat above the capacity of the mass of Sabbath Scholars. Again, the books are complained of as wanting in simplicity. That the principal part of them should be written in simple style, is unquestionable. We think, however, that this principle has often been carried to an extreme of puerility. Children, in order to be instructed to the best addantage, must look continually at things *a little above them*. Both *words* and *subjects* must be presented to them, which they do not fully understand until they are told. The mind is then *inquisitive*, and in order that it may be best cultivated, must often *inquire* and be *informed*. Simplicity, however, has been a prominent object with the committee of publication. That there is no room for improvement, they do not themselves pretend. Those who condemn them for what they have done, must know little about their books. We hope to see this important subject discussed more at large; but at present we say that the circumstance of their having been censured for *both extremes*, proves that they have pursued the middle course of propriety. *In the third place*, there are eight *different denominations*, associated in this project of benevolence. We are by no means in favour of a union between different denominations, where there is danger of compromising *the essentials* of religion. But when we reflect on the evil that has arisen from dissentions among those who have held the doctrines of the gospel; when we think of the encouragement, that has in this way been given to error, when moreover we remember that a spirit of Sectarianism has been charged even upon this institution, we cannot but regard it as one of its noblest features, that it unites the feelings and the actions of those who love the Lord Jesus in sincerity, and love each other more, in proportion as they know each other better.

We cannot leave this subject without alluding to another consideration. The exertions of the Managers of this Society, are unremitted and *gratuitous*. They are gentlemen whose private concerns have great claim upon their time, and yet much of it is devoted to the interests of the institution, without the slightest compensation, except such as arises from the consciousness of doing good. The care, responsibility, and anxiety, ensuing to them from the discharge of their difficult and laborious duties, can be known only to themselves. Many of them, contribute also largely of their abundance to advance the same object. We know not where in our country to look for greater self-denial and sacrifices in the cause of Christ. The inhabitants of the destitute portions of the land, will at some future time rise up and call them blessed.—*Philadelphian.*

MISSIONS OF THE AMERICAN BOARD.

Prepared for the New-York Observer from the recent report of the Prudential Committee.

In our last number we inserted brief notices of the missions at Bombay, Ceylon, and Western Asia. We now proceed to the Sandwich Islands.

Honoruru.

There are connected with this station besides native assistants, five married missionaries or assistant missionaries, and a single lady; viz. the Rev. Messrs. Bingham and Clark, *missionaries:* Mr. Cunningham, *superintendent of secular concerns;* Dr. Judd, *physician;* Mr. Shephard, *printer;* and Miss Ward.—Phelps, one of the four natives, who left this country, with the last reinforcement, is to study medicine under Dr. Judd; Tahiti, to assist in the printing office: Tyler to work at his trade (that of a shoemaker) and Mills, to be a teacher at Maui.—Mr. Clark in accordance with the suggestions of the committee, and with the advice of his brethren, directs a part of his labors to the religious instruction of American seamen.

The attention of the natives at this station to preaching and to schools is less general than at any other station at the Sandwich Islands, on account of the baleful influence of foreigners; but "it is probably greater even here," say the committee, "than at any other missionary station in the world, except in the islands of the Pacific, and on the western coast of Africa."—In illustration of the progress made by the chiefs in the administration of justice, the committee state that a case of homicide which occurred last autumn was *tried by a jury* of twelve men appointed by Kaahumanu.

Printing department.—In nine months ending September 1st, 1828, there were printed 51,900 copies of Hymn books, portions of Scripture, and Tracts, containing in all 2,417,900 pages. After the above date the operations were still more rapid. It is estimated that 600 reams of paper can now be printed in a year, which will make 22,000 volumes of 300 pages each, or 800,000 Tracts of 8 pages. The committee have shipped for the island more than 600 reams of paper within the year past. The American Bible Society has also, at their request, printed 15,000 copies of the Gospel of Matthew, in a translation which was prepared by the missionaries and sent to this country: and the committee have also printed in this country, at the expense of the Board, the Gospels of Mark and John. Thus, with the aid of the press on the spot and in America, it is believed the islanders will soon be supplied with all the books which their necessities require.

The Gospel of Luke is among the works printed at the islands; the Acts, the Epistles, and some parts of Genesis and the Psalms, are in a course of translation, and the committee believe that the work will not be suspended till the whole Bible is translated and printed. The natives are now extremely eager to supply themselves with every thing which is published in their language. "They read every new paragraph," say the committee, "with great interest, and give as much proof of understanding what they read, as is given by the mass of the people in any country. The word of God, whether read or preached, produces the same effects upon them, as upon other men. Some of these effects are a conviction that the Scriptures are the word of God, a deep sense of the evil of sin, a desire to be delivered from the guilt and condemnation of sin, joy and peace in believing, and hope of final salvation."

Waimea in the island of Tauai.

At this station there are now two missionaries, the Rev. Messrs. Whitney and Gulick and their wives, and Miss Maria C. Ogden. The station had been necessarily relinquished for a year or more previously to the arrival of the reinforcement, but after the accession of the new missionaries, Mr. Whitney was enabled to return, with additional laborers, to the great joy of the Old Governor, Kaikioeva, who had done all in his power, during the absence of Mr. W. to preserve good order among the people, and to give them a favorable inclination towards the instructions which they were hoping to receive.

Lahaina in the island of Maui.

There are at this station the Rev. Messrs. Richards, Andrews, and Green, *missionaries*, all married men, and Pupuki and Taua, two *native assistants.*

During the summer of 1828, a tour of inspection and preaching was made by the missionaries, and some of the principal chiefs, around Maui, and the smaller islands Ranai, Morokai, and Kahulawe, in its immediate vicinity. In this tour the missionaries "numbered 225 schools, in which were actually present, at the examinations, 5,039 males, and 5,204 females, which is 10,243 in the whole. Of this number more than 6,000 could read, and more than 1,000 could write. There were absent 2,713 learners, who were reported as belonging to the schools. Thus 12,956 were found belonging to schools, out of a population of about 37,000. This was the state of the schools, before the effect of the visitation was felt; but immediately afterwards, so great an impulse was manifest, that 5,000 copies of the elementary sheet, or first book for learners, were demanded for new scholars, and the missionaries thought, at the date of their letter, that 18,000 was less than the full number of enrolled pupils. Many of the learners, of course, must be adults, and some of them are far advanced in life." On this statement the committee remark: "there probably is not another community in the world, where one half of the population are enrolled as actual attendants at school, either just learning to read, or having made that valuable acquisition. In the State of New-York, about one-fourth of the population are found in school, at some periods of the year; and in a few other states the proportion is perhaps a little larger; but no where in Europe, does the number of learners in school approximate very nearly to one-third."

The progress of religion at this station is very encouraging. In April of last year, about a thousand individuals, at and near the village, attended regular prayer meetings, and professed to be seeking the salvation of their souls. The missionaries hoped that many were truly pious; but it was thought best to exercise great caution in admitting to the church.

In proof of the improvement of morals consequent upon the introduction of Christianity, the committee refer to the regular solemnization of marriages, and to the laws, which are rigidly enforced, against the sale of ardent spirits. Mr. Richards had married 751 couples previously to April 14, 1828. The nature of the marriage vow is fully understood by the people, and only two cases have been discovered of its violation, which, considering the former profligacy of the people is very remarkable. The delinquents, in both these cases, were severely punished.—A man also who had been detected in selling a bottle of rum was fined by the chiefs $200.

Hoapiri, the faithful and conscientious governor of Maui, at the date of the last intelligence, was in feeble health, and his life was precarious. His death would be deeply felt by the missionaries and the natives. The young princess, now in her fifteenth year, is a consistent professor of religion, and exhibits the most tender concern for the welfare of the people, and especially for those of her own age.

Kairua in Hawaii.

There are at this station the Rev. Asa Thurston, *missionary*, and his wife, the Rev. Mr. Bishop, *missionary*, and Miss Delia Stone.

The death of Mrs. Bishop, in February, 1828, was felt as a great bereavement, but was evidently the occasion of much seriousness and religious inquiry among the natives. A revival of religion followed; and in the month after this event took place, the houses of the missionaries were thronged with serious inquirers from morning till night. In April, the number amounted to not less than 200. During the summer and autumn new additions were made to the number of inquirers, but these accessions had nearly ceased in December. A large proportion, however, of those who were at any time serious, continued to give evidence that a deep and most solemn impression had been made on their hearts. How many would ultimately give proof of piety the missionaries do not allow themselves to estimate, but probably not a few. [For a more particular account of the recent intelligence from this station our readers are referred to the Missionary Herald for the present month:]

Waiakea.

The Rev. Mr. Goodrich is the *missionary* at this station, and John Honorii *native assistant.*

As soon as convenient after the arrival of the reinforcement, Mr. Goodrich returned to this place, and was received by the natives with the warmest expressions of joy. His house was crowded with congratulating visiters for about three weeks, from morning till ten at night.

The house for public worship, which will hold a thousand persons, being too small for the accommodation of all who wish to attend, another of larger dimensions is about to be erected.—Within six months previously to August, 1828, there had been an increase of a thousand pupils to the schools. From these facts the reader may infer the state of the mission.

Kaavaroa.

The Rev. Mr. Ruggles is the *missionary* at this station, and Thomas Hopu, *native assistant.* The Rev. Mr. Ely, who commenced the station in February, 1824, and who labored here with great success for five years, was compelled last autumn, on account of ill health, to embark for America, and is now employed in this country as a travelling agent of the Board.

General Results.

The results of the mission to these islands are thus summed up by the committee: "A people, not one of whom knew a single letter of any alphabet, taught to read the word of God;—45,000 pupils in school, from a population not more than four times that number, (all the inhabitants of the islands not probably exceeding 180,000;)—at six missionary stations immense congregations, as they would be esteemed in any country, regularly assembling on the Sabbath to hear the message of salvation; the natives almost universally desirous of gaining some knowledge on moral and religious subjects:—the Sabbath very extensively observed, and a vast majority of the people impressed with the sanctity of the day; a government of law succeeding to the arbitrary and capricious sentences of a haughty aristocracy; the voice of prayer and praise ascending from a thousand dwellings, and from hearts which were formerly strangers to every high and holy emotion; the chiefs and common people coming under the influence of divine truth, and publicly consecrating themselves to the service of Jehovah, and committing their souls to him as their Creator, Redeemer and Sanctifier; and churches of Christ formed of conscientious and pious men and women, who had lived for many years the slaves of brutal appetite, in total ignorance of God, and without any moral restraint whatever—all this has been accomplished by the favor of heaven in less than nine years from the landing of the missionaries, and amidst the most furious opposition of earth and hell. Truly the Redeemer is able to save to the uttermost all that come unto God by him!"

COLONIZATION SOCIETY.

On Wednesday evening, Oct 21, at New-York, a public meeting was held in the Middle Dutch Church, to take into consideration the present condition and wants of the American Colonization Society.

The Rev. Mr. Gallaudet, of Hartford, Captain Stockton, of the U. S. Navy, and Francis S. Key, Esq. of the District of Columbia, delivered very animated and interesting speeches on the occasion. The New-York Commercial Advertiser says—

"Mr. Key gave a detailed account of what the Society had done, and what it could now do if it were possessed of the means—that from 45 to 1600 free coloured persons, and 600 slaves, were now ready to be transferred to the Colonization Society, if they had the means of sending them to Liberia. Mr. Key read several interesting letters from persons who were ready to emancipate their slaves as soon as the Society were ready to take them to Africa. Among these was Mr. Early of Georgia, who had sixty to emancipate; another, a clergyman, had ten, and a third, a lady of Maryland, 25. She had submitted to the will of the slaves whether they would remain with her, or receive their freedom and join their brethren in Liberia—all will go except 2 or 3 old and infirm ones, who will remain under the care of this benevolent individual. This lady is the daughter of a former Gov. of Maryland, but is far from being possessed of great worldly wealth. She will, however, in the decline of life, have the happiness to reflect, that in Africa many are enjoying the sweets of liberty, by the means which she has been able to afford, while under the shade of her own vines, which surround their cabins, she has provided for the few infirm and wretched who could not join their friends in Africa. In conclusion, the gentleman observed, that for about the sum of $30, emancipated slaves could be landed on the shores of the prosperous new settlement in Africa."

NEW CHURCHES IN BRISTOL, (Eng.)

As evidence of an increasing attention to religion in England we may mention the rapid multiplication of churches and meeting houses in different parts of the kingdom. Stephen Prust, Esq. of Bristol, in a letter to his friend E. P. Esq. of New York, dated September 12, says that there are now eight churches and meeting houses going up in Bristol, a city which contained at the last census less than 100,000 inhabitants. The following is an extract from the letter.—*N. Y. Obs.*

"Mr. Hare, is building a chapel by the Iron Bridge at Bedminster, which will cost him above £3,000; a new Episcopal church is commenced near it, another Episcopal church, near my house, and a third in St. Philip's, where it was much wanted. The Methodists have built a large chapel in Langdon-street near Radcliff Church, and the Baptists are building in St. Philips. The Independents are also about to build in that populous but neglected parish. Lady Huntingdon's congregation likewise are preparing the ground at the foot of Lodge-street to build a new and spacious chapel. Thus the church is to shake herself from the dust, to arise and shine—to evidence that her light is come; for alas! alas! our City Mission and the London Christian Instruction Society have discovered that half the population do not go to any place of worship. In one large manufactory in London, employing 500 of the primest mechanics that money can produce from all parts of the empire, not 20 it is said go to any church!

PRUIT IN OLD AGE.

"The name of George Burder," says the Boston Recorder, "is familiar to American Christians, as the writer of 'Village Sermons,' and an ardent friend of missions. He is now in the decline of life, and must soon 'put off his tabernacle' and terminate his labors for the church. We take pleasure in publishing the annexed short letter, lately received from him by a clergyman in this vicinity. It is valuable as showing the continued efforts in the cause of truth of this eminent man, and the warmth of his heart in the cause of benevolence, even when the chills of age are upon him."

London, July 14, 1829.

Dear Sir—As a proof that I do not forget you, I send, and beg your acceptance of a copy of twelve plain and short sermons for poor aged people, which I was induced to compose for the religious Tract Society, there being nothing sufficiently plain and cheap for the poorer sort of people. It is probably my last effort of this kind, as I have entered upon my 78th year, and am nearly blind. I am now "looking for the mercy of our Lord Jesus Christ unto eternal life," not expecting long continuance here, or ability to continue, as I now do, to preach once every Sabbath.

Let us do all the good we can,—work while it is day—the night cometh. May your's be distant, and a long life of labor be crowned with abundant success.

I am, dear sir, your affectionate friend,

George Burder.

THE BIBLE CAUSE ADVANCING.

Ten Thousand Dollars in Old Hampshire.—The Bible Society of Franklin County, Mass at their annual meeting in Greenfield, on Tuesday, the 13th ult. resolved, in reliance on Divine Providence, to raise, within two years $5,000 to aid the American Bible Society in its special effort. The Hampshire County Bible Society at their annual meeting in Northampton, on the 15th ult. resolved to raise for the same purpose, $3,000 in addition to their ordinary contributions, which in the whole will probably amount to $4,500. The Hampden County Bible Society, at their meeting in Springfield, on the 16th ult. resolved to raise $5,000.

Thus, in these three counties, which formerly composed the single county of Hampshire, with a population varying little from 80,000, are pledged $10,000, (in addition to about $1,500 more, which is promised.) This we believe is the most liberal offer that has been made by the same number of inhabitants, in any part of the United States. These several meetings were addressed by Dr. Proudfit, as the representative of the Parent Society.—*N. Y. Obs.*

For the Western Luminary.

BIBLE CAUSE IN KENTUCKY.

Eight Baptist Associations, viz. 1. The Elkhorn, 2. South District, 3. North Bend, 4. Concord, 5. Long Run, 6. Franklin, 7. Sulphur Fork, 8. Salem Association, have been recently visited by the General Agent of the American Bible Society, and have respectively adopted resolutions recommending to their fellow-citizens generally, and particularly to the members of the Baptist denomination, to organize Bible Societies in all the Towns and Congregations throughout the State of Kentucky.

The Synod of Kentucky was also visited, during its late Session in Paris. A resolution was adopted recommending to their fellow-citizens generally, and particularly to the members of the Presbyterian denomination, to organize Bible Societies, in all the Towns and Congregations, throughout the State of Kentucky.

At a meeting of sundry citizens of Hardin county, held in Elizabeth Town, on Tuesday, Oct. 6th, 1829, for the purpose of organizing a Bible Society, Auxiliary to the American Bible Society, Benjamin Helm, Esq. was called to the chair, and James Stone, appointed Secretary, After an address from the Agent of the American Bible Society, an Auxiliary was organized under the title of the Hardin County Bible Society, and the following officers were elected.

Benjamin Helm, *President.*
Rev. Coleman Loveless, } *Vice-Presidents*
Rev. George L. Rogers, }
John M'Ewin, }
Samuel Haycraft *Corresponding Secretary.*
James Stone, *Recording Secretary.*
John B. Helm, *Treasurer & Depository.*

On motion it was unanimously *Resolved*, That the citizens of this County, be requested to co-operate with this Society, by organizing Branches or Auxiliaries, in their respective Congregations.

Resolved, That with the co-operation of our fellow-citizens, we will endeavour to supply every destitute family in this County, with a copy of the Bible, within twelve months.

There is much good sense in a remark recently made by the Rev. Jabez Bunting, President of the Methodist Conference in Great Britain. It being proposed to raise a small additional sum for the Wesleyan Missionary Society,—"No," said Mr. B. "I do not think it would be possible for you to raise £1,000 or £2,000; but talk of £5,000 or £10,000, and, I think, you will raise it. Lord Bacon somewhere observes, that heroic desires contribute greatly to health. If a man would succeed let him aim at great things, and, by the blessing of God, he will accomplish great things."

MISCELLANEOUS ITEMS.

Free labor produce.—Liberia Coffee was offered for sale in Richmond, Virginia, some months since, by "Otis Dunlop, & Co." This coffee was shipped by the late Rev. Lott Carey—the production of *Free Labor*, of course. We hope to hear of more such shipments.—*G. U. Emancipation.*

The Rev. Rowland Hill, who may be termed the father of the dissenting interest, being in his 86th year, is now on a missionary tour in the north of Devon, and preaches almost daily.—*London, August 22.*

The Slave ship Fame, of Cadiz, arrived at Havanna from the Coast of Africa—landed 3000 and odd sick slaves, on the coast to windward of Matanzas, and lost 600 slaves, and 60 of her crew, on her passage from Africa.

The Rev. Justin Edwards, Agent of the American Society for the Promotion of Temperance, having removed to *Andover, Ms.* requests that all communications made to him, may be directed to that place.

A very beautiful lithographic print has just been published at Worms, representing Martin Luther pleading his cause before the Emperor Charles V. at the Diet of Worms.

Addison County, Vt.—Examinations and calculations have been made, by which it appears certain that 100,000 gallons of ardent spirits have been sold in this county within the year past, at an expense of $75,000. This is simply the expense of the poison, not including the sickness and lawsuits which have their origin in drunkenness. One person observed (after stating that he had sold $2000 worth within the past year,) "that any man was a fool to drink it, that he had not himself tasted of it in five years." Instances of this character are numerous. It is also estimated that more than one eighth of the male population, who are over 21 years of age, are already sinking under the withering curse of intemperance; and that a fearful proportion of the remainder are pursuing precisely the same course.—[*Chron.*

The axe laid to the root.—A gentleman in Alabama sent a copy of Beecher's Sermons on Intemperance to a tavern keeper of his neighborhood, whose house was much frequented. He read the book at intervals, and his son also. When the father had finished it, he sat some time apparently in deep thought; and then said, "I think my son, after we we have sold out our present stock of whiskey, (which amounted to about two barrels,) we will relinquish selling spirits." "And why sell that," replied the son, "if it is wrong to sell more?" "Right," said the old gentleman, "bring me the axe." His son brought the axe, and his father went immediately into the cellar and stove in the casks, letting out the whole contents on the ground. He has sold no spirits since, yet his business remains as good as before.—*N. Y. Obs. abr.*

The Downward Course.—Abner Kneeland, once a member of a Baptist church, afterwards a Universalist preacher in Langdon and Portsmouth, N. H., Charlestown, Philadelphia, and New-York, has lately avowed himself an *Atheist.* He has come out in Frances Wright's N. Y. "Free Inquirer," under his own signature, denying boldly "the existence of God, and a future *conscious* state of being for man," and says the crucifixion and resurrection of Christ "cannot be proved."

Those individuals, in the cities of Boston, New-York, Philadelphia, and Baltimore, who so generously contributed their money upon the application of Henry Williams, a coloured man of Fredericktown, Md., will, doubtless, be gratified by the information that he has succeeded in obtaining the sum, fixed by his late master, as the price of his freedom; that he has received and put upon record the deed of his manumission; and that he expects soon to join the Mission School, at Hartford, Conn., preparatory to his ultimate settlement in the Colony of Liberia. Henry Williams is a young man of respectable natural talents, of good moral character and habits, and bids fair, should his life be spared, to become a valuable member of our rising colony.—*Phil. Rec.*

MARRIED,

On Tuesday evening the 3d inst. at Cabell's dale, by the Rev. Samuel Steel, the Rev. John C. Young, of Lexington, to Miss Frances Ann, daughter of the late Joseph Cabell Breckinridge, Esq.

ADULT SABBATH SCHOOL.

THE undersigned will attend at the Session Room of the 1st Presbyterian Church on next Sabbath, to commence a school for the gratuitous instruction of white Adults. All Adults, who wish to learn to read the Bible, or improve in reading, are respectfully invited to attend. The citizens of this place will please to inform all such persons known to them of the intended school.

N. BURROWES.
L. M'CULLOUGH.

Lex. Nov. 9th, 1829.

LAFAYETTE SEMINARY,

AND

YOUNG LADIES' BOARDING SCHOOL.

THE next Quarter of this Seminary commences on Monday the 16th of November.

All the Scientific, Literary and Ornamental Branches, usually taught in the highest schools of this kind, are taught in this institution. Besides the Principal, three female teachers are constantly employed.

TERMS.

Higher English Branches	$8 00
Common English Branches	6 00
Children under ten years of age	5 00
Musick	8 00
Drawing and Painting	8 00
Fine Needle Work and Working Lace	5 00
Latin or French Language	6 00

Peculiar advantages are afforded to scholars in Musick and Drawing.

ORRAMEL S. HINCKLEY.

Lexington, Nov. 5th, 1829.

NEW CLASSICAL & MATHEMATICAL

SCHOOL.

THE subscriber takes this method of informing his friends and the public, that he wishes to undertake the instruction of a small number of boys, in the Latin and Greek Languages and the Mathematics. In thus seeking employment as a Teacher, he deems it unnecessary to present any particular recommendation of himself, or testimony of his qualifications. These are, of course, special enquiries with parents, before they entrust to any one the tuition and guardianship of their children. He deems it equally unnecessary to offer any pledge of the fidelity, with which he will discharge the duties of the avocation he now seeks, farther than it is found in his own interest, and the character he has to maintain. To persons at a distance, he offers a general reference to the respectable citizens of Lexington, and its neighbourhood, to whom he is for the most part known. His method of instruction and government he will strive to adapt to the dispositions and characters of his pupils; endeavouring to make himself their friend and associate, participating much in their sports and exercises, as well as their studies, and avoiding every species of severity. Without a design to inculcate any peculiar system of Theology, the Bible will be regularly studied, and the moral conduct and religious instruction of his pupils will be particularly attended to.

Having for some time past contemplated the employment, he has made such additions to his house, and such other arrangements, as will enable him to accommodate with boarding, as many as he wishes to instruct.—His residence is about 8 miles north of Lexington, in a healthy neighborhood, within reach of several houses of public worship.—His terms, including instruction, board, washing, bedding, &c. will be $110 per annum, payable quarterly. The first term will commence about the 16th of November. As the number will be limited for the present, those persons who may wish to patronize the effort, had better apprise the subscriber of their design. W. L. BRECKINRIDGE.

Fayette County, Oct. 9, 1829.—15—tf.

ORMSBY ACADEMY.

MR. WHITNEY respectfully informs the public, that the Winter Session of his School, will commence on the first Monday in November next, under the direction and instruction of Mr. Samuel MacNary, a Student of Franklin College, Ohio. This young gentleman comes highly recommended as a teacher from both the President, and the Board of Directors of that institution.—Therefore Mr. Whitney flatters himself, that the most sanguine expectations of those who may patronise the School will be fully answered.

Sharpsburgh, Bath Co. Ky. Oct. 3, 1829.

BIBLE, SUNDAY-SCHOOL, & TRACT

DEPOSITORY.

JUST received at the Depository of the Kentucky Bible Society a large assortment of every description of BIBLES AND TESTAMENTS, published by the American Bible Society, and ready for sale to County Societies, and others for distribution. Also a large supply of SUNDAY SCHOOL BOOKS—and a complete assortment of TRACTS, and every publication issued from the press of the American Tract Society.

Apply to L. STEPHENS, Agent.

POETRY.

From the Spirit and Manners of the Age.

TRUE LOVE'S CALL.

BY MISS ANNA MARIA PORTER.

The morning is breaking,
The sky lark awaking,
The bright dews are shaking
From blade and from bush;
The light mists are falling,
O'er meadows exhaling,
And yonder star paling
At dawn's rosy flush:

In warmth and dew seething,
The rich earth is breathing,
And moist flowers are wreathing
Gay garlands for thee:
Hark! hear'st thou not ringing
The wild wood with singing,
When glad birds are springing,
From bank and from tree!

With summer's air blending,
Thy casement ascending,
Sweet woodbines are lending
Their soft call to mine:
O dearest, awake thee!
I wait but to take thee,
Where all things shall make thee
A banquet and shrine.

Then, every sense filling,
With ecstasies thrilling,
Earth's feast may be willing
To hold us in thrall;
But spirits adoring
The hand that's outpouring,
Soon, soon will be soaring
To HIM that gives all.

DRINK AND AWAY.

BY WILLIAM CROSWELL.

Up! pilgrim and rover,
Redouble thy haste!
Nor rest thee till over
Life's wearisome waste.
Ere the wild forest ranger
Thy footsteps betray
To trouble and danger,—
Oh drink and away!

Here lurks the dark savage,
By night and by day,
To rob and to ravage,
Nor scruples to slay.
He waits for the slaughter:
The blood of his prey
Shall stain the still water,—
Then drink and away!

With toil though thou languish,
The mandate obey,
Spur on, though in anguish,
There's death in delay!
No bloodhound, want-wasted,
Is fiercer than they:
Pass by it untasted—
Or drink and away!

Though sore be the trial,
Thy God is thy stay,
Though deep the denial,
Yield not in dismay;
But wrapt in high vision,
Look on to the day
When the fountains elysian
Thy thirst shall allay.

There shalt thou for ever
Enjoy thy repose,
Where life's gentle river
Eternally flows;
Yea, there shalt thou rest thee
For ever and aye,
With none to molest thee—
Then drink and away!

MISCELLANEOUS.

From the National Intelligencer.

PRESENT CRISIS IN THE CONDITION OF THE AMERICAN INDIANS.—*No. XI.*

There are four remaining treaties to be examined. Two of them were negociated by the distinguished general, who is now the Chief Magistrate of the United States, and one by the distinguished Secretary of War, who is now Vice-President of the United States. On these accounts, as well as from their inherent importance, they are worthy of particular attention.

THIRD TREATY OF WASHINGTON; OR THIRTEENTH NATIONAL COMPACT WITH THE CHEROKEES.

This treaty was executed on the same day with the one next preceding, viz. March 22, 1816, and signed by George Graham for the United States, and six Cherokee Chiefs, for the Cherokee nation. Being on a different subject entirely, it was embodied in a separate document.

ART. 1. The boundary between those parts of the Creek and Cherokee nations, which were west of the Coosa river, is agreed upon. The United States having obtained by treaty, the Creek lands west of the Coosa and contiguous to the Cherokees, it became necessary to ascertain and establish the true boundary between these nations. In the body of the article it is said, that in the treaty of January, 1806, (already described as the *tenth compact*,) "the United States have *recognized a claim* on the part of the Cherokee nation to the lands south of the Big Bend, &c."

ART. 2. "It is expressly agreed, on the part of the Cherokee nation, that the United States shall have the right to lay off, open, and have the free use of such road, or roads," as shall be needed to open a communication through the Cherokee country north of the boundary now fixed. The United States freely to navigate all the rivers and waters "within the Cherokee nation."

ART. 3. "In order to preclude any dispute hereafter, relative to the boundary line now established, it is hereby agreed, that *the Cherokee nation shall appoint two Comissimoners*, to accompany the Commissioners already appointed on the part of the United States, to run the boundary," &c.

ART. 4. In order to avoid delay hereafter, when the President of the United States shall wish to open a new road, under the grant of the second article of this treaty, "the principal chief of the Cherokee nation shall appoint one commissioner to accompany the commissioners appointed by the President" to lay off the road.

ART. 5. The United States agree to pay $25,500 to "individuals of the Cherokee nation," as an indemnity for losses sustained by them, from the march of the United States troops "*through that nation.*"

The treaty was duly ratified by President Madison and the Senate.

A very few remarks on this document will be sufficient.

The first article says, that the United States, in a treaty made ten years before, recognized a *claim* of the Cherokee nation to land south of the Big Bend of the Tennesse. What claim? Doubtless such claim as the Cherokees made. But they never made any partial, limited, or qualified claim to their lands. They never set up a title as tenants for the lives of the existing generation, or tenants for years, or tenants at will. They simply, and always. claimed the land *as their own;* and this claim the United States must have recognized, if they recognized any claim at all.

The fact was, that the article here referred to, as containing a recognition of the Cherokee claim, was the one, by which the United States engaged to prevail on the Chickasaws to agree upon a certain boundary between them and the Cherokees. Thus, the friendly attempt to fix a boundary between these two Indian nations, was justly construed, in a treaty ten years afterwards, to be *a recognition of the claims of those nations, to the lands on each side of the boundary.*

By article second it is agreed, on the part of the Cherokee nation, that the United States *shall have the right* to lay off roads, in a certain part of the nation, and in a prescribed manner. Of course, it must be inferred, that the United States had not this right before; that the assent of the Cherokee nation was necessary to invest the United States with the right; and that it must, even when expressly granted, be exercised in the manner, which the treaty prescribed. This article speaks, also, of rivers and waters, "*within the Cherokee nation;*" and stipulates, that the citizens of the United States may freely navigate these waters. On looking at the map of the Cherokee country, as it then existed, the reader will find, that beside the Hiwassee, the Costanawla, the Coosa, and many smaller streams, that noble river, the Tennessee took a sweep of more than 150 miles through the Cherokee nation. There was good reason to wish for the privilege of navigating these waters; but how absurd to resort to the treaty-making power for the purpose of obtaining it, if the country really belonged to Georgia and the neighboring states.

By article third and fourth, it appears, that the Cherokee nation had a government, which the United States acknowledged, as being always in existence, and always competent to transact any national business.

TREATY OF THE CHICKASAW COUNCIL HOUSE; OR FOURTEENTH COMPACT WITH THE CHEROKEES.

This document was signed on the 14th of September, 1816. The title is important, and I must cite it at length.

"To perpetuate peace and friendship between the United States and the Cherokee tribe or nation of Indians, and to remove all future causes of dissention which may arise from indefinite territorial boundaries, the President of the United States of America, by Major General Andrew Jackson, General David Meriwether, and Jesse Franklin, Esqrs., Commissioners Plenipotentiary on the one part, and the Cherokee Delegation on the other, covenant and agree to the following articles and conditions, which, when approved by the Cherokee nation, and constitutionally ratified by the government of the United States, shall be binding on all parties."

It is always to be presumed, that the President of the United States will give a fair and natural construction to all public engagements made by the proper authority. There are special reasons, why the present incumbent of that high office should respect the document I am now considering, and a similar one, which was executed the following year.

The reasons for the treaty, assigned in the title above quoted, are good and sufficient reasons; and such as commend themselves to every man's heart and conscience. "To *perpetuate* peace and friendship between neighboring communities is a benevolent work, the importance of which much depends on the durability of the relation, to which such phraseology is applied; and to remove all future causes of dissention which may arise from "*indefinite territorial boundaries*," is a work scarcely less benevolent than the other. This is the very language, which would be used on a similar subject, by Russia and Prussia, or any two contiguous nations in Europe.

Further, it appears by the very title, as well as by the subsequent proceedings, that this treaty, though made in the immediate neighborhood of the Cherokee country, and signed by fifteen chiefs, was not considered as binding, till it should be "approved by the Cherokee nation." When this should have been done, and the treaty should have been ratified by the government of the United States, it would be "*binding on all parties.*"

It is humiliating to be obliged to prove, that parties to a treaty are bound by it. To pretend the contrary is an utter perversion of reason and common sense. There are persons, however, to whom express covenants seem stronger than unavoidable implications. Such persons are requested to observe, that Major General Andrew Jackson, and his colleagues, did expressly, in so many words, "*covenant and agree,*" that the treaty should "*be binding on all parties.*" Why is it not binding then? Where is the promised perpetual peace, if the weaker party is to be outlawed? Where is the benefit of *definite territorial boundaries*, if these boundaries are not respected?

The following is a brief abstract of the treaty:

ART. 1. Peace and friendship established.

ART. 2. The western boundary described. It curtailed the Cherokee country on the south-west, and gave to the United States a tract of land, now in the State of Alabama.

ART. 3. The Cherokees relinquish and cede the land just mentioned; and, in consideration thereof, the United States agree to pay $5,000 in sixty days, and $6,000 a year, for ten successive years.

ART. 4. The line to be plainly marked.

ART. 5. The Cherokee nation to meet the Commissioners of the United States at Turkey-town, on the 28th of the same month, "there and then to *express their approbation, or not,* of the articles of this treaty;" but, if the nation did not assemble, it would be considered "*as a tacit ratification.*"

On this treaty I would observe, that there are several things in it worthy of special commendation, viz. the solicitude to avoid future difficulties, the uncommon care manifest in article fourth, (which a regard to brevity prevented my citing at large,) to have the line of territory made plain; and the repeated and explicit acknowledgement, that the Cherokees were to express their approbation of the treaty, before it would be binding. Of course, they were to be dealt with as intelligent and moral beings, having rights of their own, and capable of judging in regard to the preservation of those rights.

It must be presumed, that the Commissioners of the United States were at Turkey-town, on the 28th of September, the day appointed for the ratification; but whether the Cherokees were dilatory in assembling, or whether strong arguments were necessary to obtain their consent, does not appear. Six days afterwards the transaction was closed, and is proved by the following certificate:

"Ratified at Turkey-town, by the whole Cherokee nation in council assembled. In testimony whereof, the subscribing Commissioners of the United States, and the undersigned Chiefs and Warriors of the Cherokee nation, have hereto set their hands and seals, this fourth day of October, in the year of our Lord one thousand eight hundred and sixteen."

(Signed) ANDREW JACKSON,
D. MERIWETHER, and
Nine Cherokee Chiefs, in the presence of the venerable Colonel Meigs, two Interpreters, and Major Gadsden, of the United States Army, who subscribed as witnesses.

The treaty was ratified by President Madison and the Senate.

I close this number by requesting all our public men to meditate upon the following words of a very sagacious King:—*Remove not the old land mark; and enter not into the fields of the fatherless;* that is, of the weak and defenceless; *for their Redeemer is mighty; he shall plead their cause with thee.* WILLIAM PENN.

From the Philadelphian.

MARKS OF REVIVALS OF RELIGION.

There are certain characteristics which distinguish seasons of revival from all other seasons.

In the *first* place there is a peculiar tenderness of conscience.

Sins which were once committed without feeling its stings, cannot now be committed without the keenest remorse; and actions which had been previously regarded as trifles, are now thought to be serious evils. You mention divine subjects to individuals of different families, and their feelings are easily excited. Pointed sermons and exhortations, fervent prayers and conversation, awaken all the sensibilities of the mind. The intelligence of the conversion of others, the relation of Christian experience, and the solemnity which pervades every meeting, call forth the tears, the interest and the anxiety of many an obdurate heart. The question, what will become of your soul, can scarcely be asked without an immediate effect. You mention to parents their responsibility in reference to their children, or children the consequences of losing the period of youth in the service of sin, and they weep and can scarcely speak. Persons who have been unconcerned respecting the subject of religion, view the word of God, the calls of the Spirit, the admonitions of Providence, the sanctuary, and God's people, with that tenderness and interest, to which they have not been accustomed. The same minister whom they have perhaps heard for many years with indifference, they now hear with solicitude and self application. Their worldly concerns seem to be almost absorbed in the concerns of eternity. Sin, Heaven, and hell, appear to be solemn realities. In short, the general deportment of a people, at such a time, bears the aspect of solemnity and intensity of feeling.

Thoughtless sinners are convicted of sin and converted to Christ.

The law of God is impressed on their consciences. A few weeks since you saw them unmoved by the denunciations and authority of God, and by the melting strains of the Gospel. Now they are overwhelmed with the consciousness of their guilt. Their peace is interrupted—the charms of the world disappear—their past offences rise before them, and they know not what to do. "The whole head is sick, and the whole heart faint." They have painful discoveries in relation to themselves. By associating one sin with another, a multitude is accumulated before the mind. They see that the excellence and requirements of God—the sacrifice of Jesus Christ—their ruined and guilty condition, obligate them to embrace the Gospel without delay. They plead guilty, and acknowledge that they have no excuse to make for their sins.—By comparing their lives with the divine requirements, they perceive that their steps through life have been wrong, and that unless God in his rich mercy is pleased to save them, they must perish. They shortly lose all confidence in themselves, and their last ray of hope is turned into darkness. Amid this despondency and gloom, they are prepared to hail the message of deliverance. They hear that Jesus has come to save lost sinners. Tears of repentance flow and they are plucked as brands from the burning. Now they commence that song of redemption which shall be perpetuated through eternity.—The countenance is no longer bedimed by sadness, but is overspread with the smile of joy. How visible the change! How different do they behold the character of God, the preciousness of Christ, the truths of revelation, the Sabbath, the society of Christians and an approaching eternity. They commence this eternal ascription—"Not unto us, not unto us, but to thy name be all the glory."

In a time of revival, temporal interests are subordinate to the interests of religion.

The people of God would once have thought it detrimental to their worldly concerns to devote so much time to prayer and religious conference. Now they regard their time and property, as belonging to Christ, and they can sacrifice their own ease and enjoyment. They are willing to arise ere the dawn of day, to transact their business, that they may gain some intervals for prayer and doing good to souls. They prosecute their ordinary pursuits with such diligence and activity, that they receive no loss of property, though some portion of each week be occupied in religious visits and attending meetings. Avaricious desires become lost in their anxiety for the salvation of souls. The interrogation of Jesus Christ, "What shall it profit a man if he shall gain the whole world and lose his own soul?" controls their minds. As their thoughts dwell chiefly on spiritual subjects, the labors of each day seem to be accomplished without drudgery and perplexity. Their worldly avocations are subservient to the work of grace which is progressing.

At such a season new attachments are constituted. The man of affluence who once viewed the indigent forsaken follower of Christ with the eye of scorn, regards him now with complacene and affection; he wishes for no happier society. Persons who have been proud of their literary attainments and honors, and who would scarcely speak to pious ignorant people, love them as their brethren, and delight to hear them speak the language of Canaan. The converted youth, who had previously avoided aged saints, now solicit their company, and rejoice to hear them relate the story of their earthly pilgrimage. Individuals who have exercised unfriendly feelings towards each other, become united by the strongest ties of Christian amity. The wall which has separated members of the church from each other, is broken down, and bonds of endearment are formed which can never be sundered. The aged, those in the meridian of life, and the youth, forsake the society of the ungodly, and associate with the children of God. Friendships are enkindled, which are to glow with a more vivid and a purer fervor to all eternity.

In a time of revival, evidences of religious feeling increase.

God's people are excited to renewed vigilance and faithfulness. Their love to God is more and more ardent and constant. Instead of relying on their own services, they rely on the Saviour of sinners. They depend on the Holy Spirit to enliven and strengthen their graces.—Their prayers for perishing souls become frequent and fervent. It is the language of their hearts—"For Zion's sake we will not hold our peace." The fellowship and harmony which exist throughout the church, are a striking emblem of heaven. The world gaze at them and are constrained to say, "See how these Christians love one another." Their faith is invigorated. By faith they perceive the sufficiency there is in Christ—they see the portals of heaven just opening before them. Like their divine Master they are ready to take their dear fellow mortals by the hand and conduct them thither. They feel that they cannot make too costly sacrifices for the salvation of souls. O how their hearts are rent over them, while their feelings coincide with the compassion of the infinite God. "O that they were wise, that they understood this, that they would consider their latter end!"—They realize, in some measure, the price by which these souls have been ransomed. They manifest to their fellow men that the world is emptiness, and that they have a treasure in the heavens—that there is nothing desirable on earth but to glorify God—and that they wish to accomplish their work as hirelings, and then leave this scene of distraction, and enter upon the everlasting felicities of heaven. Yes, when a church is revived, religion is a seeming reality. The tide of evidential piety is so great, it bears away every obstacle before it. The church reflects her light on surrounding beholders, and this light carries conviction to their consciences. Her members resemble a celestial community, and every day they leave behind them testimonials for Christ.

ADVICE TO THOSE VISITING THE SICK.

"Instead of endeavouring to *draw up* the invalid to their key, visiters should seek to receive the tone from him. Instead of calling him out, as it were, to act a part by joining in conversation on common topics, his visiters should try to enter into subjects the most likely to interest *him*. The sick person should be supplied with companions who *have a community of interests and tastes*, (which constitutes to all, the soul and benefit of *society*.) This world and its concerns are receding from his view; or at least for awhile they are withdrawn from his exclusive notice and care. He wants some companion occasionally to converse with him about *his* world; all that now remains of personal concern to him. Emigrants to a distant settlement would seek those who are conversant with the country to which they are going, those who can familiarize them to its customs; who can facilitate their conveyance thither, or give information relative to it; who can cheer and shorten their road; or who even can only understand and sympathize in their plans and prospects. Society is truly pleasant when we are benighted in a journey, especially the company of a citizen of the place to which we are going. This is an indulgence sought for by all, and should not be withheld from the sick and dying, who want it most."

"One most important office of friendship to an invalid, where it can be performed, is, to endeavour to remove all that obstructs the exercise of faith, and hope, and prayer, and to make a free access to consolation. Let the friendly visiter, above all, himself *pray* that his visit may be useful, and then he will be secure that some ray of comfort shall pierce the gloom—some fear shall be dispelled, some care shall be lightened, some fetter shall be broken, or at least his prayer shall return in blessings into his own bosom."

THE PSALMS.

The Psalms have been valued and esteemed by the church of God in all ages, as an excellent store-house of devotion; they are composed in the genuine spirit of piety, and contain such an agreeable and extensive variety of subjects, that every devout person may find passages applicable to his particular circumstances and state of mind. The 8th, 19th 104th, and 111th, celebrate the creation.

The 33rd, 46th, 48th, 78th, 106th, 107th, and 147th, shew the constant administration of Providence.

The 1st, 15th, 19th, 112th, and 119th, doclare the excellency of the divine laws, and the solid comfort and happiness which spring from the sincere observance of them.

The 13th, 22nd, 23rd, 25th, 27th, 31st, 37th, 86th, 88th, 142nd, and 146th, are applicable to public grievances or private calamities.

The *penitential* psalms are 6th, 32nd, 38th, 51st, and 130th.

The Psalms are full of thanksgiving to the Father of Mercies, more especially the 18th, 30th, 96th, 98th, 100th, 103rd, 116th, 118th, and 145th.

FACTS,

To be accounted for, by those who can.

Not long since, the friends of missions in one of our interior towns, resolved to cultivate a portion of ground, and devote the whole produce to objects of benevolence. In one neighborhood, it was found difficult to procure a piece of land for the purpose. One man had a number of acres which he proposed to let out upon shares, and was applied to by these benevolent individuals for the use of it. But his terms were so unreasonable that they could not be accepted. Though informed of the object, and offered a fair compensation, he would neither let the land, nor do any thing to assist the enterprise. The neighbors however, were not to be thus defeated. They procured a small piece of ground adjoining—little more than an acre, which produced fifty bushels of corn; while the whole twelve acres they had unsuccessfully attempted to hire, did not produce an equal quantity, though it was the best land in town. The worms eat it down as fast as it grew, till it become too late to plant again and secure a crop. And every one who assisted in cultivating the "missionary field," were blessed with bountiful harvests on their own grounds.—*Bost. Rec.*

ECONOMY.—Indeed, we do not perceive how any man, in his sober senses, can afford to pay two dollars a year for a religious paper, when he must, of necessity, have that self same two dollars to buy sixty-six glasses of grog! Only think how much more good it will do a family of children, for their father to use intoxicating drink two or three times a day for a month, than it will to furnish them with religious and moral reading for a year!

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